

# טיב הקהילה

בס"ד  
'יו"לע"י קהילת שנת בני ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

English Edition

Va'eira

5781

No.

550.448

## טיב המערכת

### תנו לכם מופת – Provide a wonder for yourselves

A man came home late one night and all his children were standing and waiting for him. Eventually, the father came in with a smile on his face, and with a happy voice he told his children that an incident of *hashgacha pratis* happened to him on his way home. They all anxiously waited to hear about it and this is what the father told them: "I wanted to leave for the bus stop ten minutes earlier knowing that you are all waiting for me. At the last minute, something unexpected held me back just as I was about to leave. I left and ran to the bus stop, but in the distance I could see the bus already leaving the station, and so I was left standing and waiting for the next bus. After waiting a while the next bus showed up, and I finally made it here..."

All the children were waiting for the rest of the story, but there was no more... They asked their father, "Where was the *hashgacha pratis* that you wanted to tell us?" The father replied, "Don't you think that the delay was *hashgacha pratis*? Is it only if a car came by and picked me up or if *chailah* something would have happened to the first bus on the way, only then is it *hashgacha pratis*? Even the delay was with *hashgacha* (of course we do not mean people that because they are lazy, they are late and they blame it on *hashgacha*)" This is how the father instilled in his children *emunah* and *bitachon* [faith and trust].

כי ידבר אליכם – 'When Pharaoh speaks to you, saying, "Produce a wonder for yourselves"' (7:9), HaKadosh Baruch Hu told them, this is the nature of Pharaoh to ask for wonders, and it is not the nature of *Bnei Yisrael*. A Jew does not need a wonder to believe in HaKadosh Baruch Hu. Even when by the holy Baal Shem Tov and his students, we see that he did wonders, it was only to encourage the simple people to have faith, and not for the elevated people who already had faith. In truth, a wonder can only encourage one who needs encouragement, but only for a short time, just to 'open one's eyes', afterwards the encouragement must come from itself. When it came to Pharaoh, even when he saw the great wonders he remained in denial and hardened his heart. But a Jew knows and believes that everything that happens to him and with the whole world is a 'wonder', there is no nature in the world, and everything is with *hashgacha pratis*.

- Tiv HaTorah – Va'eira

## טיב ההשגחה

### 'For You are a doctor for free' – כי רופא חינם אתה'

A close friend went in for hip replacement surgery. This is a complex surgery, particularly for someone of his age and physical size. He was advised to use a private surgeon so that he not fall into unskilled hands, which would make the complicated surgery even more complicated.

When my friend tried to enlist the services of a private surgeon, he found out that this would cost tens of thousands of shekels which he did not have though he wanted very much. Since we are talking about a man of faith, he thanked them very much and decided that he would rely on Hashem to help him.

The day of surgery arrived and before they took him into the operating room, he found out that the surgeon was none other than the private surgeon who he did not enlist. He got nervous and thought perhaps there was a misunderstanding, and he thought that he was asked to do the surgery. The doctor told him that it was not a mistake, it was only *hashgacha* from Above. The surgeon explained that he was hired by another patient and when he was already in the operating room, he was told that his patient had corona and could not have the surgery. Since he was already in the operating room, he took the next patient in line. The next patient was this friend who wanted to hire the surgeon privately. He had prayed to the Healer of all flesh Who is concerned about everyone: 'A small angel accompanies a small doctor, and a great angel accompanies a great doctor'. The surgery was very difficult and took a long time, and they saw the hand of Hashem Who sent a great surgeon for a simple man.

~~ The story with that friend was not finished. Since he needed three months to recuperate, he left his car with me so I could use it from time to time since a car that sits idly for a long time is not good for the car. To make it easier for me, he parked it by the shul where I learn every morning. One morning I got a call from my friend in rehab. The police asked him to move the car since it was blocking the roadwork. Just then I was on my way to *shiur*, and I told him I would move the car in a few minutes. The city was repaving the street and his car was in the way. Had it been twenty minutes later, I would have been on my way to another city and I would not be able to move the car. We see how Yisbarach takes care of everything.

ויעש משה ואהרן כאשר צוה ה' אתם כן עשו: (ז:ו)

Moshe and Aharon did as Hashem commanded them, so they did. (7:9)

It is fitting to understand the double language of the Torah when it states, 'Moshe and Aharon did as Hashem commanded them' and then concludes by repeating 'so they did'.

Before explaining the intent, we need a brief introduction. *Bnei Yisrael* are believers that everything that happens in this world is from Hashem, additionally, they add trust to their faith [*bitachon* in addition to *emunah*] knowing that HaKadosh Baruch Hu is the Provider of every creature's needs as we say three times a day in Shemona Esrei 'על ניסך שבכל יום עמנו ועל נפלאותיך וטובתיך שבכל יום' – 'for Your miracles that are with us every day, and for Your wonders and favors in every season, evening, morning, and afternoon'.

However, there are some among the general public whose actions demonstrate that this *emunah* is lax by them for their minds follow what their eyes see. The result is that based on their view, mundane actions are the source of these results *chas v'shalom*. It is as if their success is dependent on these mundane events. So, when Hashem causes these mundane events to cease, they are filled with worry, since they have closed their eyes from seeing how everything is orchestrated, and they do not believe that the Omnipresent has many messengers, and all their successes in the past were only by the strength of His decree, and just as He decreed their successes to occur until one way, He can decree their successes can come about through another way.

In contrast to these people there are the believers who innocently and truly know the source for all events. These people put their fear of the Creator before all else knowing that it is not the events that cause things to happen, but rather, it is Hashem causing the events, and if a sin causes an antagonist to confront him, then all the previous reasons will be cancelled *Rachana litzlan*, therefore *yiras Hashem* is always before him so he does not lose his focus. When the situation changes and all previous conditions are cancelled, he is not consumed with fear of what is coming since he never focused his eyes on them anyway. Instead of worry, he utilizes his *bitachon* [trust] in Hashem Who will cause other conditions to arise.

The Torah discusses this topic at length in 'Mishneh Torah' (Devorim 8:11-18): 'השמר לך פן תשכח את ה' אלקיך לבלתי שמר' – 'Take care lest you forget Hashem, your G-d, by not observing His commandments, His ordinances, and His statutes, which I command you today', and the Torah goes on to explain why is this? 'פן תאכל ושבעת ובתים טובים תבנה וישבת ובקרך וצאן ירבי וחסך וזהב ירבה לך וכל אשר לך' – 'Lest you eat and be satisfied, and you build good houses and settle, and your cattle and flocks increase, and you increase silver and gold for yourselves, and everything that you have will increase'. That is, you are basing your success on a reason and not on the source of the reason. Your eyes see your possessions and you think something mythical has supported you, you have merited houses, cattle, flocks, silver, and gold, and it brings you food to satisfy your soul. Therefore, you do not focus your attention on the counsel of Hashem, since it never enters your mind that something bad can happen to you.

The next *posuk* explains what caused you to base this on reasons and not on the cause for the reasons, 'ורם לבבך ושכחת את ה' – אלקיך המוציאך מארץ מצרים ומבית עבדים' – 'and your heart will become haughty and you will forget Hashem, your G-d, Who took you out of the land of Egypt from the house of slaves'. That is, since you merited money that supports a person,

you have become haughty and it seems to you that everything came to you naturally. Because you became used to it, you forgot that nature does not run the world. Since it was proven at the exodus from Egypt that nothing happens naturally, it proved that He is the One Who decrees and fulfills, and nothing is dependent on reasons, and had these things been etched on your hearts, you would not have been so confident with your large wealth.

The next few *posukim* make the point of *bitachon* in Hashem Yisbarach, which is also deficient in the mind of the one who is confident with his wealth. His *bitachon* is only in his wealth, and he does not remember those times when his ancestors saw no reason to live or protection upon them. Then they saw with their own eyes that HaKadosh Baruch Hu is 'המוליך במדבר הגדל והנורא נחש שרף – ונקרב' – 'Who leads you through the great and awesome wilderness – snake, fiery serpent, and scorpion', since Israel placed their trust in Hashem and He would protect them with pillars of clouds and fire. Even if the wilderness is a place of 'צמאון אשר אין בו מים' – 'and thirst where there was no water' you merited to see that the hand of Hashem is not short to save since he is 'המוציא לך מים מצור החלמיש' – 'Who brings forth water for you from the rock of flint', and He is 'המאכלך מן המדבר' – 'Who feeds you manna in the wilderness', and since these things were forgotten from your heart, it seems to you that 'כחי ועצמי ידי עשה לי את החיל הזה' – 'My strength and the might of my hand made me all this wealth'.

This very challenge was in the land of Egypt. There were some of little faith who saw how Moshe did some strange things and the result of this was the faithful *makkos* [plagues] came upon Pharaoh and on Egypt, as we see in the Torah that by most of the *makkos* Moshe was commanded to do something before the *Makkah* came, sometimes it was raising the staff over the river, sometimes it was raising over the land or at the Heaven. With the *Makkah* of *shechin* [boils] Moshe was commanded to throw furnace ash towards heaven and it became blistering boils. But these people mistakenly thought and maintained based on their view with human eyes that Moshe caused these events and everything was dependent on his actions.

These things were the opposite of the purpose of leaving Egypt as mentioned in the previous *posukim*. There we see that the miracles of the exodus from Egypt and the rest of the miracles that happened afterwards acted as a sign that the Creator is the Ruler of all rationale and everything depends on His decrees. In order that there not be any confusion for later generations, the Torah testifies as an introduction to all these signs mentioned there, that all the actions of Moshe and Aharon had nothing to do with the essence of the *makkos*, and HaKadosh Baruch Hu could have done all these things without any action on the part of Moshe and Aharon. HaKadosh Baruch Hu had them take these actions for His own reasons and not to prove anything.

This is the intent of the *posuk* 'Moshe and Aharon did as Hashem commanded them' that is, their actions were not essential, they only did them because they were told to do so for reasons known only to Yisbarach. It is understandable why it repeats 'so they did', they only did this and nothing else, so no one could say that the *makkos* came through them, nothing was dependent on them.

Perhaps this is why Moshe is not mentioned in the Haggadah, although he was the go-between HaKadosh Baruch Hu and Pharaoh, and between HaKadosh Baruch Hu and Israel, essential to the story of leaving Egypt. Since it would be possible to err and say that Moshe took them out, faith had to be implanted in all of them that everything is dependent on HaKadosh Baruch Hu, therefore his name is not mentioned at all.